

ARCHDEACON FARRAR'S EXCURSUS

ERRATA.

- Page 30, line 2, for "presumptive," read "presumptuous."  
 31 " 24 " "Judacio," " "Judaico."  
 " 32 " 3 " "Aut.," " "Ant."  
 " 40 " 22 " "considering" " "consideration."  
 " 45 " 21 " "young ruler" " "lawyer."  
 " 47 " 22, after "blasphemous" supply "thought."  
 " 51 transpose first and second paragraphs.

43. for *sinners* read *Farrar*  
 25. for *Saviour's* read *Saviour*

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REPLY TO

ARCHDEACON FARRAR'S EXCURSUS

IN

ETERNAL HOPE.

BY

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## PREFACE.

The following is a reply to the request made by the Students of the Montreal Diocesan Theological College that I should criticize Archdeacon Farrar's interpretation of the texts quoted in the Excursus to his book entitled "Eternal Hope." I pray that it may be instrumental in counteracting, in some measure, the evil effects of that misleading book, and in establishing, strengthening and settling those who read it, in the conviction, that he who believeth not "shall not see life; but the wrath of God abideth on him."

Montreal, Feb. 27, 1884.



# REPLY

TO

ARCHDEACON FARRAR.

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GENTLEMEN,

In accordance with your request, I proceed to state my views on the subject of Eternal Punishment.

You must bear with me, however, if I detain you beyond the time of an ordinary lecture in the consideration of this question. This is a subject of more than ordinary importance; and more than ordinary care and time are required to expose the fallacies by which anti-orthodox views are invariably supported. Some may, indeed, question its importance, but with me there is no room for doubt on the subject; for, surely, it must be of the very highest moment, in relation to practice, to know whether we

can remove, without injury to the building, the foundation on which the superstructure rests.

How then shall this question be determined?

I propose —

1. To point out what the Church of England teaches on the subject.

2. To state the various opinions respecting it.

3. To explain the conditions of the problem.

4. To adduce evidence of the orthodox doctrine.

5. To reply to objections.

6. To criticize Archdeacon Farrar's Excursus on "Eternal Hope."

I. What does the Church of England teach?

Is there any ground for the statement that "by no single formulary of the Church of England is such a dogma required"?

To which we reply, that, in the Athanasian Creed, it is said of the person who does not keep the Catholic faith whole and undefiled, "without doubt he shall perish everlastingly," and, "they that have done evil shall go into everlasting fire,"—"which except a man believes faithfully he cannot be saved."

In the Litany we are taught to pray, saying, "from thy wrath and from everlasting damnation good Lord deliver us."

In the Catechism we are taught to say "that He will keep us from our ghostly enemy and from everlasting death."

In the Burial Service we are taught to pray, saying, "deliver us not into the bitter pains of eternal death."

• In the Communion Service we read of the "dreadful judgment hanging over our heads," of the "sudden destruction" which we shall not escape, of "burning the chaff with unquenchable fire," of the time "when men shall call upon the Lord and he shall not hear," "they shall seek him early but shall not find him," of the "outer darkness," and of the "extreme malediction which shall light upon them that shall be set on the left hand."

In the Ordering of Priests, allusion is made to the "horrible punishment" which will ensue on neglect of official duties.

Yet with this evidence before him, and with the knowledge that every clergyman must subscribe to the Prayer book before his ordination, Archdeacon Farrar does not hesitate to say that "no formulary of the Church of England requires it."

True, it is no longer included among the more formal articles of the Faith, but when the forty-second article on this subject was omitted, the words quoted above were deliberately retained. Hence we argue that the formal statement of the doctrine was regarded as needless, and the fact is, its frequent and informal presentation in the various offices "is a stronger proof that it is



required" than if it were presented in a more formal manner. It is evidently taken for granted, and the reasonable presumption is, that every one will receive it without question.

It should be remembered also that it is embodied everywhere in the Homilies, and as we subscribe the Homilies when we subscribe the Book of Common Prayer, it will be difficult to understand how any one can honestly enter the ministry of the Church of England, or remain in it, who does not accept the doctrine in the plain grammatical sense of the terms in which it is expressed in the Liturgy.

II. I propose to define the opinions on the subject.

One is Universalism which teaches that all men and evil angels after enduring an indefinite but temporary punishment shall eventually be saved.

Another is "Alleviationism" which teaches that the impenitent shall neither cease to be, nor be saved, but shall become better in character and consequently in condition.

Another is that eternal, punishment means merely separation from the eternal, without involving any more positive penal infliction. Another is "Conditional Immortality" which teaches that God "only hath immortality," and that man was created potentially, but not necessarily, immortal. The devil, a manslayer from

the beginning, led man into sin for the express purpose of destroying his immortality, and this was actually effected by the fall; that immortality is restored only on condition of faith in Christ, and that all therefore who have not this faith in Christ shall cease to exist.

Another is Farrarism, or Eternal Hope, which is so indefinite that it can only be regarded as the belief of one who would like to be a Universalist if he could.

Another, the Orthodox Doctrine which teaches that the finally impenitent shall exist hereafter in a state of greater or less misery, in proportion to the evil deeds done in the body without God and without hope and therefore for ever.

III. I proceed next to state the conditions of the problem :—

1. We have to deal with a Sovereign Creator. He doeth according to his will both in the armies of Heaven and among the inhabitants of the earth. None can question his right to dictate the terms on which he shall confer the gift of life, or grant its continuance for any specified time.

2. We have to deal with an immutable God. "I am the Lord, I change not," are his own sublime words. He may change his mode of procedure in any given case, but in himself he cannot change. Even in man a change of out-

ward action does not always argue a change of purpose. In God it never does. Otherwise he would not be God.

3. We have to deal with an immortal soul. The soul does not need food as the body does to repair the continued waste. Hence it is not likely that it is subject to waste of any kind. The soul is immaterial and indivisible, and therefore it is probable that it is immortal. It partakes of the divine nature, and therefore it is more than probable that it is immortal; and if we regard the subject from an historical point of view, it seems to have been almost universally admitted in all ages.

Moreover, "if we grant that the soul can survive such a shock as its separation from the body it seems irrational to entertain doubts as to its subsequent continuance. The most skeptical philosopher might exclaim: Only prove to me that the soul continues after death and I will make no difficulty in granting to you that it is immortal. Prove to me that there is a future life at all, and I will grant to you that it is eternal."

"The 'Critique of Practical Reason' demonstrates what Butler had only recommended as consistent with our previous knowledge—or at least not inconsistent with it—viz: that there is a righteous God; that he reveals himself in conscience, and that the spirit to which he reveals himself is immortal."

4. We have to deal with an unchangeable Law. It is of the nature of law to be unchangeable. Moreover, this law is a transcript of the Divine nature. Any law founded on temporary relations may be abrogated when it has served its purpose; but law founded on the eternal necessities of the divine nature must be as eternal and unchangeable as God himself.

5. We have to deal with man in his covenant relationship to the law. Man was placed at his creation under the first covenant of works, Gen. ii. 16, 17, in relation to which another covenant is spoken of, viz: the new covenant, Heb. xii. 24. The first covenant was made with Adam, in a federal capacity, as the representative of our race, who, on this account, is called the "First Adam." I Cor. xv. 45. He entered into it willingly, and with a full sense of the righteousness of the arrangement. This appears as well from the title, covenant, which implies an agreement between the parties, as also from the twofold consideration that we cannot think of Adam while perfect as objecting to the will of his Maker, and that after his fall he made no reflection on the injustice of the arrangement. In the person of Adam each one of us broke this original covenant, and became liable in consequence to all the penalties which were visited on him, viz., alienation from God—depravation of nature—forfeiture of the Spirit—and all else that is

involved in the comprehensive sentence, "Thou shalt surely die." The demonstrative evidence of this is the universality of death in its physical aspect. "In Adam all die." I Cor. xv. 22; yea, even those "who have not sinned after the similitude of Adam's transgression." Rom. v. 14. The death of infants is inexplicable on any other supposition. The first covenant therefore is still in force in reference to all, as it is written, "*This do and thou shalt live.*" Luke x. 28.

By its terms the rewards of eternal life and happiness are still conditioned upon the presentation of unblemished obedience to all the precepts of the divine law. And in case of disobedience, not only is the same demand for unblemished obedience continued, but in addition, the threatened penalty (Gen. iii. 17, 19,) is incurred and must be endured, until the required condition be fulfilled, *i. e.*, so far as man himself is concerned, for ever. For, as before transgression, the *continuance* of life depended on the *continuance* of perfect obedience; so after transgression the restoration of life depends upon the same, together with the endurance of a satisfactory death.

6. We have to deal with a class who are devoid of merit. Merit is the technical term for perfect unbroken obedience; and where merit is wanting two things are needful in order to make full amendment for it; first, death by the shed-

ding of blood, to take away the guilt of disobedience; and second, the performance of the obedience as originally required. The removal of the *guilt* would not be sufficient to atone for the sin. The supply of actual obedience in place of demerit is, if possible, even more necessary, before the demands of the law can be satisfied. For, let a given right line represent the obedience thus——, a sin may be represented by a break in the line, thus—— —; But is it not evident, that in order to mend the break it is not enough simply to suffer for the act of breaking? The line itself must be made perfect, otherwise the task is not complete. But in the case of those who have broken the line of obedience once, it is impossible to do this. They cannot retrace the past and present a perfect obedience for an imperfect; consequently, their condemnation must last as long as this inability lasts—and is not that forever? Can sinners ever hope to overcome an obstacle like this? If so, I know not how it can be done. A failure to observe this is one main cause of the prevalent indisposition to receive the orthodox doctrine. In fact, the non-recognition of man's legal relations in his natural state, as set forth in the epistle to the Romans, is the root of much of the religious error of the present day.

7. We have to deal with those who are deprived of the Spirit. This is involved in the

representation given in Scripture of our natural state, that we are "dead." For as death physical means the separation of the soul from the body, so spiritual death means the separation of the soul from God. We are not by nature intellectually or morally dead, but we are by nature spiritually dead. As born into the world we have no spiritual faculty, and are therefore unable to discern the things of the Spirit (I Cor. ii. 14,) any more than one can see who is born without the faculty needful for that purpose. This separation of the soul from God took place when Adam sinned, and in fulfilment of the judicial sentence: "Thou shalt surely die." In other words, the Spirit was judicially withdrawn, as the penal consequence of Adam's sin, and we are inheritors of his inability in this respect.

8. We have to deal with a helpless race. (1) Naturally helpless, on account of the withdrawal of the Spirit, involving as a necessary consequence spiritual death, and (2.) For the same reason eternally helpless; (unless, indeed, the Holy Spirit can be restored,) for, not only has the spirit been withdrawn, but we are unable to retrace our steps and substitute merit for demerit—obedience for sin.

9. We have to deal with a Spirit who cannot operate except in conjunction with the Saviour. One person of the sacred Trinity cannot act inde-

pendently of the other two. The grieved Spirit cannot return unless the terms of the original covenant are fulfilled. Consequently the work of the spirit is inseparably connected with the work of Christ. If ever, therefore, the mediatorial work of the Saviour shall cease, the work of the Spirit also must cease, and man must be left in his natural helplessness to fulfil the terms of the covenant in his own strength.

10. We enjoy the presence of the Spirit now for a time, because Christ has fulfilled the covenant for us, and we are therefore undergoing now for a time a second probation. The first was passed representatively in Adam. The second is passed personally during our present life time. Tested at first to see whether he would fall, man is now tested a second time, to ascertain whether he will rise again and re-occupy the position which in Adam he lost. Being involved in eternal condemnation by the fault of another, he has now the opportunity of being "drawn out," but if he refuses the intervention of that Providence which would make him an adopted son and heir of the kingdom, he has nothing to look for but a certain fiery indignation which shall devour the adversaries.

11. There is, however, a limit to the mediatorial reign of Christ, and therefore a limit to the gracious operations of the Divine Spirit. On this point the Old Testament Scriptures have given



many indirect intimations, and the New many clear and infallible proofs. The wise man said "He that being often reprov'd hardeneth his heart shall suddenly be destroyed, and that without remedy. Prov. xxix. 1. It is written: "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." And we are all familiar with the words: "The harvest is past, the summer is ended, and we are not saved."

More clearly still, in the New Testament we read of the dresser of the vineyard using these significant words: "After that thou shalt cut it down." We find the Lord Jesus described as the "last Adam," and the present dispensation spoken of as the "last time."—Nay more, to remove all room for doubt, it is expressly stated, 2 Cor. xv. 24: "Then cometh the end, when he shall have delivered up the kingdom to the Father, when he shall have put down all rule and all authority and power"; and "There remaineth no more sacrifice for sin." The Spirit which was purchased by the sacrifice of the Saviour shall be finally withdrawn. The restraints now imposed upon the propensities of the wicked shall be entirely and forever taken away, and as a natural consequence the last state of these men shall be worse than the first. Unimpeded then by any supernatural check they will decline from one degree of moral turpitude to another, as

inevitably as a stone held for a time at the top of an inclined plane, must roll downwards, when that which held it is removed, and not cease till it reaches the spot where, in accordance with the unalterable laws of the universe, it must remain until it shall either ascend of itself or be taken up by some superior power.

Hence it follows that reconciliation with God can only be effected while the reign of the Saviour lasts. It will be too late to look for it after the "door is shut."—Matt. xxv. 10. It cannot take place after the Son shall have "delivered up the kingdom." Nor after death and hell shall be "cast into the lake of fire."

12. We have to deal with those who will be continually sinning: Many seem to think that when the Rubicon of death is passed, the fountain of sin will be dried up, and the punishment to be endured will have reference only to the sins of this life, but a little reflection will show how erroneous this opinion is: "A corrupt tree cannot bring forth good fruit," and though it be true that for the demerit of evil deeds committed here—nay more, of a single evil deed, an eternity of punishment is no more than the due reward according to the terms of the covenant. Yet it is no less true, that the punishment to be awarded hereafter is not to be regarded as referring exclusively to the sins committed here. It refers equally to sins committed in that future state.

Each successive sin has its own weight of penalty attached, and it needs no great ability to understand that endless sin demands an endless punishment.

13. Another element should not be forgotten— Will the lost even desire to be reconciled unto God? How could they when they entertain an undying hatred to God and everything good? Not only will they not wish for such an inestimable blessing, but they will probably wish that they may not be reconciled. They may undoubtedly seek relief, for they will be “tormented in this flame,” but they will not seek it in the company of the holy, just and good. They may wish to have the “tongue cooled,” but not that they may chant the praises of the Lord. Their only desire will be that they may be permitted to return to the earth from whence they came. If the permission were granted it is presumed that they would remain unchanged and pursue again the indulgence of those sins which brought them to the place of torment, and separated between themselves and their God.

14. It is scarcely needful to add that there will be only the two states after the judgment. There is no intermediate condition between that of those who endure the wrath to come, and that of those who enter into the joy of the Lord. Then as now, if the word of God be true, whosoever

shall not be with Christ shall be against him, and it will need then more than the power of divine Omnipotence to change the enmity of the hard and stony heart into the friendship and love of one that is filled with the influences of the Spirit of God.

Such are the conditions of the problem before us, and when we review them, we conclude that if the God of the universe be unchangeable; if his covenant of works be still in force; if the mediatorial reign of Christ be limited in duration, and the work of the Spirit inseparably connected with it; if man be left to himself to satisfy the demands of the violated law and to stand perfect and complete before a holy God—it cannot be done. It is impossible for a man to renew his life from the beginning and fill up the deficiencies of the past, and present a righteousness which will stand the searching scrutiny of him “who keepeth mercy for thousands” but will by no means “clear the guilty.”

IV. I proceed now to the proofs of the orthodox doctrine from Reason and Scripture :

In the first place then, Reason suggests that the same causes which operate to make the punishment of sin inevitable here, may operate in the same way throughout Eternity. Unless there be some positive reason for anticipating of a change in the laws which regulate human action, the presumption unquestionably is that

in respect of sin, all things will continue as they have done since the day in which Adam by transgression fell. Some think that a change will be introduced in the way of annihilation, and that after a temporary punishment all sinners shall cease to exist. But the moral difficulties of the temporary punishment of the wicked hereafter are much greater than those connected with their eternal punishment. "It would seem like vindictiveness if God were to raise men from the dead in order that, having tormented them for a number of years, he might consign them to annihilation. If annihilation be no part of God's scheme we can understand that a soul, as long as it exists, must bear the lot in which it has involved itself. But if it be God's intention to annihilate any, pity would suggest that he should do so without inflicting preliminary torment . . . It is more difficult to imagine purposes served by the temporary sufferings of the wicked after this life than by their eternal punishment. Sufferings not supposed to end in reformation, must be inflicted for the benefit, not of the offender himself, but of others. Now we can understand that the perpetual exhibition in the case of a few (as compared with the whole universe) of the terrible consequences of sin may be the means for maintaining in the many a wholesome horror of sin. It may be questioned whether any transient exercise of judgment

would suffice to produce an impression certain to endure throughout eternity. But if temporary punishments will suffice, we can form no conjecture as to the length of time necessary for their continuance. No one can assert that he has ascertained that this life is too short for the display of God's hatred of sin, or that he can discern a necessity for prolonging the misery which vice entails in this life for a further period, which, however long, will still be but a moment in comparison of eternity."

In short, then, the supposition of temporary sufferings of the wicked to be succeeded by their annihilation, appears to be quite destitute of evidence, while it does not remove a single difficulty which attends the doctrine of eternal punishment." This was observed long since by Cicero, who "casts great ridicule on this hypothesis as entertained by certain stoic philosophers. He urges that they grant all that is difficult, and raise doubts where there seems no room for doubt." *Tusc. Quest. I. 32.*

We see therefore no prospect of change in the future; on the contrary, there seems to be abundant evidence to show that the same causes not only may, but must operate throughout the countless ages of eternity.

1. The necessities of the divine nature demand it. God's infinite truth demands it. "Hath he said, and shall he not do it? Hath he spoken, and shall he not bring it to pass?"

His infinite holiness demands it. To pardon sin without sufficient satisfaction would be to encourage sin. It would be to offer a premium upon its commission, and this is scarcely possible for him who is "of purer eyes than to behold iniquity," and "chargeth even his angels with folly."

His infinite justice also demands it. The stream of punishment must flow as long as flows the stream of sin; continued punishment is but the requital of desert to those who continue in sin. The reward of demerit is as much required in the case of the sinner as the reward of merit in the case of the righteous. Justice demands that the punishment in the one case shall be as lasting as the rewards in the other, and if that be as long as their unrighteousness lasts, it is more than probable that it will be for ever.

There is no reason to suppose that they will ever become better, but on the contrary, worse. Carrying with them the characters moulded by their conduct in this life, they will move on in the same direction in which they have been walking here, and will become so fixed in their habits that it will be impossible to change them. This would be the natural result, even if they were in the company of the holy and the good; but if not, how can we expect them to improve. Is it at all probable that moral progress can be made

in company with the devil and his angels, where there is no counteracting influence for good, no example to follow, no voice to warn, no power to act?

2. The terms of the covenant demand it. In order to see this clearly, it is needful to remember what has been said about the demerit and the guilt of sin. It is the demerit of sin and not its guilt which causes the eternity of future punishment. While, therefore, the demerit of sin remains, the punishment cannot but remain also. But the demerit must remain forever where once it exists—for man can neither blot out the past nor fill up his demerits in the future. He cannot mend the breach in the line of his past disobedience and come to the Lord, and say: My obedience is perfect—as thoroughly so as if I had never sinned. Till this is done the case is hopeless. The broken covenant will call for its fulfilment; and it is evident from the nature of the case that it must call in vain.

3. The interests of God's moral government demand it. The law which is "holy, just and good," must be maintained. To relax it would be to render the divine government unworthy of respect throughout the moral universe. It would be to offer the gift of life on lower terms than it was offered originally to Adam in his state of innocence, or to angels and archangels before him. It would be to manifest a culpable weak-



ness such as we attribute only to fallible man, and to declare that the endurance of a partial penalty will suffice, not only to free from condemnation, but also to entitle to the reward of righteousness.

4. The free agency of man demands it. It is well worthy of consideration whether the Universalist theory is not inconsistent with the truth of the free agency of man. "Is it not a condition of the very idea of probation that some will stand, others fall; and does not the logical conclusion from the theory go to prove the denial of free will? Is it really compatible with the true idea of free will that all should eventually choose aright?"

5. The mission of the Saviour demands it. If sinners be restored at all hereafter, it must be apart from the work of Christ and the intervention of his Spirit, as already proved. But if so, the mission of the Saviour, with all its wondrous antecedents and accompaniments, was really needless for purposes of salvation. It was nothing more than a mere sensational exhibition of extraordinary moral virtue. The miraculous incarnation of the Son of Man, his deep humiliation and unparalleled sufferings are thus reduced to the level of a mere theatrical display, with a view to produce a moral effect; or, at best, to give men a helping hand towards the attainment of everlasting salvation; a help which

might have been dispensed with, if this theory be true, and which was wholly unnecessary in any absolute sense, if it so be that we can be saved by temporary punishment, or any other name under heaven but that of Jesus only.

In short, the Universalist theory seems to be a total abnegation of the Gospel. It is certainly so with regard to the finally impenitent. Previous to Revelation it would be more difficult to understand how sin could be forgiven than how it could be eternally punished. But by Revelation the mystery of forgiveness is explained, while the certainty of eternal punishment is confirmed. Since, therefore, Revelation gives no hope (as we shall presently see) of future restoration to the lost, it seems impossible for those who accept not the offer of forgiveness now, to escape the due, and therefore the eternal, reward of their deeds.

6. On the supposition that Christ had not come, man must have perished everlastingly. Much more will he be punished "with everlasting destruction from the presence of the Lord, and from the glory of his power," if he either neglects or rejects the great salvation provided for him. Sin in the light of the cross becomes exceeding sinful. It enhances unutterably the guilt of the unbeliever. It leaves him equally without excuse and without redemption.

7. But we go further and say, that universal restoration is impossible even if the Spirit of God could intervene, apart from the Saviour's satisfaction for sin ; and simply because, as already proved, personal satisfaction in the future can never satisfy for personal sin in the past. Even therefore on the supposition that the impenitent could become thoroughly sanctified in body, soul and spirit, apart from Christ, this would not suffice to fulfil the terms of the covenant. It would not avail to supply the perfect righteousness. It would not be enough in a court of justice to reverse the sentence of death.

8. And for the same reason we say that restoration is impossible, even if it could be proved that punishment is purgative. It is not merely the cleansing of the sufferer from the guilt and pollution of sin, that is required. The perfection of obedience from the beginning must be secured. The terms of the covenant as regards the precepts of the law must be kept inviolate. But we deny that punishment is purgative in relation to the impenitent, whatever it may be with reference to others ; as chastisement, it may be, but not as punishment ; and, you are aware that chastisement relates only to the good.

9. It is a strong confirmation of this truth that it is so closely in accordance with the analogy of nature. There is a point in the affairs of the men of this world, up to which they may retrieve

their fortunes, but beyond that point it is impossible.

We conclude, therefore, from the foregoing considerations that the present life is "the" season favorable to salvation, and the analogy of nature teaches us that seasons neglected can never be recalled.

But what saith the Scripture. Before we examine it, let me say that there are certain rules to be observed in its interpretation which cannot be overlooked. Of these two only need be mentioned here.

1. We must interpret it so as to make it consistent with itself, e. g., the meaning of the word "reconciliation" must be limited, as God himself has limited it. If he says that reconciliation can only be effected in one way, viz., through Christ; who are we that we should presume to say it may take place in some other way, viz., apart from Christ?

2. We must interpret it from the position of its own writers and audiences.

We come then to the consideration of Scriptural testimony. It may be subdivided into the following parts:

1. The testimony of the Old Testament.
2. The testimony of Christ.
3. The testimony of the Apostles.
4. Indirect testimonies.

We find the first testimony in Gen. ii. 17,

where it is written : "In the day that thou eat-est thereof thou shalt surely die." This means more than physical death, for though Adam died he continued to live. It embraces a two-fold death, "dying, thou shalt die." It supports the view that the state of future retribution is the continuation and development of the present. It intimates that the ultimate death to which refer-ence is here enigmatically made, will be unlim-ited in its duration. This is indicated negatively by the absence of all limit in the verse before us, and there is room for the belief that our first-parents thoroughly understood the matter in this sense. If this be true, Adam sinned in full view of the nature of the predicted consequences and so the very first man (as might naturally have been supposed) had clear and sufficient information given him respecting a doctrine, of which some do not scruple to say that there is no trace of it whatever in the Old Testament Scriptures.

The next testimony is found in Gen. iii. 15, where it is written "Thou (the serpent) shalt bruise his heel." Here it is clearly revealed that though the promised Seed should bruise the ser-pent's head, yet the serpent should bruise his heel, in other words, should succeed in inflicting a permanent injury upon that body of which the promised Seed was the Head. I say perma-nent, because, confessedly, the bruising of the

Head is permanent, and the bruising in the one clause of the sentence must be equally permanent with that in the other. If so, we find in these words, a clear prediction of the future and permanent sufferings of a portion of that body of which the Saviour was the appointed representative. They declare on the very first page of human history, the perfect compatibility of such suffering with the reality of the Saviour's supremacy, and the truth of his conquest over all his enemies.

Some indeed say that if any be lost, it will in so far be an evidence that Satan has triumphed over Christ—as if the captives behind the conqueror, in his triumphal entry to the city, were not rather an additional evidence of his triumph than an evidence against it. They say—his purpose of salvation towards them is frustrated—yes, if that purpose was that all should be saved without exception, but the very opposite seems to be the case. He has said plainly of some “They shall not see life.” He said with a significant emphasis “I say unto you that many shall seek to enter in and shall not be able” (Luke xiii. 24), and it is written (Luke xix. 27): “But those mine enemies which would not that I should reign over them bring hither and slay before me.”

We come next to the types and shadows of the Mosaic economy and we err greatly, if we imagine that there are no instructive intimations

there. We find *e. g.*, that there were some sins, viz., presumptive sins, which were incapable of expiation, and this is the germ of the truth that there are some sins which shall not be forgiven, either in this world, or in that which is to come.

If we pass on to the Psalms and Proverbs we find such passages as these "I shall be innocent from the great transgression." (Psl. xix. 13.) "Salvation is far from the wicked." (Psl. cxix. 155.) "The wicked is driven away in his wickedness, but the righteous hath hope in his death." (Prov. xiv, 32.)

The prophets also speak the same language. Isaiah says (xxxiii. 12): "The people shall be as the burnings of lime, as thorns cut up, shall they be burned in the fire."—Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He says again in a passage which Archdeacon Farrar evidently does not like, and which is as evidently referred to by our Saviour in the New Testament. "They shall go forth and look upon the carcasses of the men that have transgressed against thee: for their worm shall not die, neither shall their fire be quenched and they shall be an abhorring to all flesh." (Is. lxvi. 24.) See also Dan. xii. 2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

These are strong testimonies. They speak of death and exclusion from the presence of the Lord. To an unsophisticated mind they convey the idea of eternal duration. But this is questioned, and we reply that all the remaining scriptural representations confirm this view.

*Take for example the representations of the Lord Jesus Christ himself.* He did not speak as a Universalist when he was here upon earth. His countrymen, with the exception of the Sadducees believed in the doctrine of eternal punishment. But on no occasion did he correct them for erroneous views on this subject. I am aware that Archdeacon Farrar has questioned the truth of the statement, that the Jews believed in eternal punishment, but there is full and decisive evidence on this point. The Chaldee paraphrast interprets it to mean "the Gehenna of eternal fire." Lightfoot, vol. xi., p. 107.

Josephus gives the doctrines of both the Essenes and the Pharisees:—"The Essenes like the Greeks allot to bad men a dark and tempestuous den, full of *never ceasing punishments* (timorion adialeipton). De Bello, Judacio ii., 8,

The Essenes say that bad men are restrained by the fear of suffering immortal punishment (athanaton timorian) De B., J., 11, 8.

The Pharisees hold "that souls are incorruptible, (aphartous) but that the souls of good men are only moved into other bodies, whereas the



souls of bad men are subject to eternal punishment (timoria aidio) De B. J., 11, 8.

Again Aut. xviii., 1—3. That there is in human souls an immortal force, that to some there is assigned "eternal imprisonment (eirgmon aidion).

Also in his so-called book "De Machabœis" it is written "The judgment shall assign thee to an eternal fire (aionio puri) and to torments which shall not leave thee for all eternity (eis holon ton aiona), and in his discourse concerning Hades he says "allotting to the lovers of wicked works eternal punishment. To these belong the unquenchable fire, and that without end, and a certain fiery worm, never dying, and not destroying the body."

The book of Judith also gives evidence of the early Jewish opinions on the subject, xvi. 17, "The Lord Almighty will take vengeance on them in the day of judgment, and they shall feel them and weep forever." The question is thus placed beyond dispute, and we learn from these quotations the sense in which our Lord's words are to be understood where he says "Some shall enter into life everlasting and others shall go away into everlasting punishment."

Consider also how frequently and emphatically he expressed himself on the subject. He said to Nicodemus that he must "be born again or that he could not enter the kingdom."

He declared that "they (meaning that they only) that hear shall live"; that some "shall come forth to the resurrection of damnation"; that there is both "a broad and narrow way," and that "few there be that find it"; that there are some who "have never forgiveness" and some who shall be "denied before the angels of God"; that there is one who "shall destroy both body and soul in hell" and some who shall "lose their own soul"; that there are some "who shall die in their sins" and some who "shall be thrust down into hell"; that there are some who shall be commanded to "depart from him" and some who shall be "miserably destroyed." He said on one occasion "How can ye escape the damnation of hell?" on another "If a man abide not in me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned."—No man ever yet saw a withered branch restored, much less a withered branch after it was burned.—He said of Judas that he was the "son of perdition" and that he was "lost." He said moréover to the eleven on the summit of Olivet, ere he ascended to the Father, that it was of the very essence of the Gospel which he commissioned them to preach to teach this doctrine "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved and he that believeth not shall be damned."

Now, when we think on these things and reflect that they were spoken to a people who believed in the immortality of the soul, and in the eternity of penal sufferings beyond the grave, we cannot but acknowledge the force of such testimony on the orthodox side. We ought to confess that they were calculated to confirm the Jews in the popular belief that there was no escape from the final condemnation of the pit.

The teaching of the apostles fully agrees with that of their Divine Master; The great burden of it everywhere is salvation for the lost. It matters not to what Epistle we turn we find its author speaking as if the orthodox doctrine were true. St. Paul says solemnly to the Galatians, "I tell you that they which do such things shall not inherit the Kingdom of God." "Whatsoever a man soweth that shall he also reap, he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Is it possible that a stronger illustration could have been used? Is it in the nature of corruption to purge and improve that which is the subject of its power? Or did any one ever see corruption restored?

We read also of those "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," and as if the apostle anticipated the objection

which so many urge at the present day he puts this pertinent enquiry, "Is God unrighteous who taketh vengeance?" and says, "God forbid, for then how shall God judge the world?" To which we may add the testimony of the loving John who says that the "Smoke of their torment ascendeth up forever and ever." (Rev. xiv. 11.) Thus the apostolic testimony also endorses the popular belief. Couple it then with that of the Saviour's and with the argument derived from the legal and covenant necessities of the case, and the conclusion seems to be irresistible that the Scriptures affirm the orthodox doctrine with a frequency and a power which cannot consist with restoration principles and is absolutely inexplicable, taken as a whole, except upon the basis of its absolute truth.

This will appear still more strongly if you turn to a passage in the epistle of the Hebrews vi. 4, where the apostle says "It is impossible . . . to renew them again to repentance." The force of these words cannot be evaded by any of the ordinary methods. They cannot be explained away in a figurative sense. It is stated plainly that in the case of some, recovery is impossible, observe, impossible *here*, where the Spirit is confessedly available, much more impossible there, where His gracious influences are withdrawn.

Now, could there be stronger language than

this? Surely we have in this passage what Archdeacon Farrar says he has been searching in vain for, viz.: “an indisputable voice of Revelation to guide us.” If this be not one, what more indisputable could be desired. This is the case of persons upon whom every divine influence has been exercised, and without effect. Can any other influence be exerted which is likely to prove more effectual? If the Almighty himself is unable to persuade men to repentance, who, or what, can hope to be more successful? The very idea of such a possibility is subversive of the first principles of morality and religion. It is blasphemous in the extreme. The thing as God the Holy Ghost declares it to be—is impossible.

There are besides many indirect testimonies which strongly corroborate the orthodox view, such as, that some are “without God” in the world, and “without hope” (a flat contradiction to Eternal Hope); that there are some for whom the atonement will not avail, and some for whom neither prayers nor entreaties will be of any use—that both God and the righteous approve of this retributive treatment, and that the incorrigibly wicked continue to grow worse and worse, together with many others of a similar import, and when we take these in conjunction with those which have gone before, and consider their cumulative force, they constitute an argu-

ment which cannot easily be broken. They are just the kind of allusion which we might expect to meet with, if the orthodox doctrine be true. They are quite inexplicable if it be not true, and coming as they do from so many portions of God's Word, and uncontradicted as they are by others of an opposite character, they seem perfectly incompatible with any other theory than that the doctrine is true.

V. I propose now to reply to some popular objections proceeding from the Universalists on the one hand, and Annihilationists on the other. It is objected that the passages quoted do not teach the doctrine in question. The terms in the original, it is said, are capable of a different interpretation. The Greek word "Aionios" does not always mean unending, "Krisis" does not always mean "eternal" judgment. "Kolasis" means positively corrective punishment.

To which we reply—It is true that "Aionios" is used sometimes of limited duration, but it is no less true that it is also used in such a way as to preclude this idea. It is used of the duration of God the Father, Rom. xvi. 26. It is used of the glory of God the Father, 1 Peter v. 10. It is used of the life that is in the Son, Rom. vi. 23 (see the Greek); 1 John v. 11. It is used of the glory that accompanies the salvation that is in Christ Jesus, 2 Cor. iv. 17. It is used of the duration of the Eternal Spirit, Heb. ix. 14. It is

used also of the life of the Blessed, John x. 28 ; Heb. v. 9. The question, therefore, as to whether it signifies a limited or an unlimited duration when it is applied to future punishment, must be determined by the general considerations already adduced, as well as by those which are yet follow, and to my mind there are two whose force cannot be evaded, and which, therefore, settle the question beyond all controversy. The first is, that the terms of the original covenant of works require it—without perfect obedience the sinner cannot be released. The second, that the Jews *must* have so understood the words of the Lord and His apostles ; and therefore our Lord and His apostles must have intended them to be so understood.

The same observations apply to all the terms used by our Blessed Lord and His apostles with reference to this subject. “Krisis” in like manner is used sometimes to mean a lesser judgment, but it does not follow that it is, therefore, always so used—*e.g.*, in Matt. xxiii. 33 or Mark iii. 29. With as much reason it might be said that the word “sentence” used most frequently in English to signify words arranged in a certain order, without any reference whatever to loss of life, can never mean a judicial sentence involving loss of physical life ; or, that because the English word “hang” in nine hundred and ninety-nine cases, perhaps, out of

every thousand of its use, implies the mere harmless suspension of a coat or some such thing, it can therefore never mean to hang in a punitive sense—to kill by suffocation—yet Archdeacon Farrar says that because there are only fifteen places out of more than a hundred in which our translation has deviated from the proper renderings of “judge” and “condemn” into “damn” and its cognates, this single fact ought to be decisive to every candid mind. Indeed! The mind unquestionably may be candid, but it would be far from logical. It is scarcely logical to say that because a word is used in one hundred and eighty-five cases in a certain sense, it must, therefore, be so used in every case.

We now come to the word “Kolasis” (Matt. xxv. 46) of which it is said that it means corrective punishment—chastisement with a view to improvement. Suppose it to be so, for the sake of argument. It has been already shown that even if men could be sanctified by means of punishment, it would not avail (in consequence of past imperfect obedience) to deliver them from condemnation—it would not entitle them on the terms of the covenant, to the reward of eternal life.

But is it true to say that punishment is in its nature corrective? The answer is, yes, but not in the sense intended by the Universalist.



“Kolasis” in its original signification refers to the pruning of a tree (*castigatio quæ luxuriantibus arboribus adhibetur, et qua velut supplicio eoercentur, et reprimuntur*), and the question arises here whether the corrective idea expressed by the word applies to the tree which is pruned, or to the branch which is cut off? We say it applies to the tree which is thereby benefited. Universalists say it applies to the branch which is cut off.

It is objected that “even if the Bible does teach the doctrine, we cannot believe it. Such teaching is overruled by other considerations.” But we are dealing with those who regard the authority of the Bible as supreme. There cannot, therefore, be any overruling considerations. It is objected—*e. g.*, that eternal punishment would be unjust—a finite sin cannot merit an eternal punishment. This objection is founded on the erroneous suppositions, first, that future punishment relates only to the guilt of sin, omitting all considering of its demerit; and, secondly, that it relates only to the sins of this life. As regards the first point it is needless to repeat that this would be to grant the gift of life to sinners on lower terms, denied to others. In other words, it would be unjust not to continue the punishment as long as the terms of the covenant respecting obedience are unfulfilled; and as regards the second, we reply in the

words of Leibnitz: "No single sin is infinite, but if the sinner in another state continues to sin as long as he exists this will give to his sins the character of infinity." Let no one imagine that sin is limited to this side of the grave. It is written "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still (Rev. xxii. 11). Our Blessed Lord said (John viii. 24) "Ye shall die in your sins," and if the reading of Mark iii. 29, now generally received, be adopted, He said also "He that blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal sin."

It is objected further—there will be another probation. We answer there is no evidence of any, and no reason for it; if there ought to be another, then there ought to be another still, and so on *ad infinitum*. This theory seems to ignore the fact that there are some who are incorrigibly wicked, and to suppose that God would consign them to "the place of torment" before they became incorrigible, which is certainly putting dishonour upon God. But the Scriptures expressly declare there shall be none. It says that "now" is the day of salvation. It assumes that our present probation is adequate, and shall be final. Its solemn warnings and its tender entreaties hinge upon the thought that all hope of mercy for the sinner dies with his physical death.

But it is objected again—the law will be relaxed. We answer it is far from probable, in the light of the life and death of Christ; rather than that it should be relaxed in the least degree, the Father sent the Son to fulfil its utmost requirements. Has He then another Son to send? or will the Son of Man consent to die again for the ungodly? Not so long as the words remain that “death hath no more dominion over him.”

This answer might suffice, but when it is said He relaxed it once by the very admission of the Saviour as our substitute, why then can he not do so again? It becomes needful to furnish a more detailed reply. The objection betrays an ignorance on the subject and a confusion of thought which it may be feared is widely prevalent.

Our business then will be to show that the admission of a substitute was not a relaxation of the demands of the law, but on the contrary, a means of upholding its demands to the letter, and making it honourable.

The objection proceeds on the supposition that the demands of justice for penal satisfaction are essentially personal and that, therefore, a substitute cannot be admitted. But it is said, if God is able to substitute one person for another, why can he not dispense with punishment altogether?

The answer is,—The law is not relaxed in

such a case. Its righteous demands remain the same whether they are made upon the sinner in person or upon his accepted substitute. There is no abatement whatever in respect of either the precept or the penalty, consequently, in no sense can the admission of a substitute be construed into a relaxation of the law. This is evident if it be admitted, that a legal oneness is all that is required to satisfy the claims of law. The substitute is in all respects legally one with the person in whose place he stands, and a satisfaction made by him secures the legal ends in view as fully as if it were made by the sinner in person.

How can this be it is urged? the sufferings of the Saviour were not equivalent in duration. The penalty inflicted on the sinner is eternal. That incurred by the Saviour was only temporary. Notwithstanding the satisfaction made by the sinner was equivalent.

To prove this it will be needful to revert to fundamental principles, and call attention once more to the demands of the covenant under which the Saviour acted. In the case of the sinner it demanded merit for demerit and death for guilt. Merit alone would not suffice to satisfy without death, nor would death and the removal of guilt by death be sufficient without merit, but both combined constitute all that can be required either of the sinner in person

or an accepted substitute. If, therefore, it were possible in the case of the sinner that merit should be presented, it would only remain to take away the guilt by the act of death, and the sinner would be immediately released. On the other hand, if the sinner presented the death and thus took away the guilt, it would still remain that he should present the merit, and it would follow that he should remain under death till that condition should be fulfilled. Now the Saviour did present the merit—a perfect unbroken obedience—consequently, it only remained for him to take away the guilt by death. He, therefore, did not become subject to the eternal element at all. He left no duty unfulfilled. But the sinner did not present the merit. He therefore suffered the death, and he must continue to do so until the merit be produced.

Hence it appears that the difference in the duration between the suffering of the Saviour and the sinner was owing to the difference between a sinless person and a sinner. It arose from the counterbalancing difference in the degree of merit. The sinner being unable to show merit remained subject to the curse and will remain so as long as his inability to produce it lasts. The Saviour on the other hand possessing the merit, was under obligation to do no more than remove the guilt, which in his case,

by reason of his perfect obedience, was the full penalty required.

There is therefore no ground for the assertion that the law was relaxed in the Saviour's case. So far from this being the case, the truth is, that the Saviour's intervention was the method adopted by God to prevent the relaxation of the law in effecting the restoration of the sinner. Under these circumstances we hold that there is not a vestige of hope as regards any future relaxation. If God relaxed not the law for His Son neither will He do it for us. If He spared not His own Son, neither will He spare us.

Notwithstanding, many cling to the idea that some relaxation will be made—in particular, that merit or a continuous obedience will not be required—but where is the evidence of this? On the Lord's-side this would be a departure from the terms of the covenant which His immutability forbids, and which would scarcely consist with the declaration to the young ruler—Luke x. 28, "This do, and thou shalt live." On the contrary, it will be required for all time from us, as it was required of the Saviour in His fulfilment of the covenant on our behalf. It is expressly declared that Christ saves by his obedience or merit as well as by His sufferings. "By the righteousness of one the free gift came upon all." (Rom. v. 18.) "That righteousness might be imputed to them also." (Rom. iv. 11.) "By the obedience of one shall many be made

righteous." (Rom. v. 19.) Therefore to those who do not accept this "gift of righteousness" (Rom. v. 17) it only remains that they shall work it out for themselves.

We come now to another objection, and a still more plausible one—viz. : that God is love, and therefore he cannot punish men for ever—no matter how they have failed. But "our God is a consuming fire," and if it be said His infinite love forbids eternal punishment, it may be said also that His infinite fire necessitates it. If it be a difficulty to conceive how he could punish man on account of his love, it is no less a difficulty to conceive how he could fail to do so on account of His fire.

Let us consider this objection a little more closely. It is said "the severity of the punishment is too great—it is rebuked by the misgivings of even human hearts, and shall mortal man be more just than God, or at any rate more pitiful?—you condemn, it is said, your own doctrine by your reluctance to receive it—it needs no further condemnation."

But we demur to these conclusions. We say, in the first place, that we cannot measure the course of divine action in relation to sin by a human standard. Even though we might judge aright for the Lord in other matters not relating to sin, yet it would be extremely unsafe to say the least, that as regards the punishment

of transgression, we should rely on our power to do so. We should probably lay down laws for the love of God which he could only obey at the expense of some other attribute. In our desire for tenderness towards the sinner we might go so far as to betray a lurking sympathy with sin, or at least an utter ignorance as to its true nature and proper deserts.

I am aware that when we argue in this way it is described as "hard reasoning." It is thought strange that we should seek to establish the infinity of God's wrath rather than the infinity of His love. But this is scarcely a true representation of the facts. We seek not to establish one infinity rather than another. We hold that both must stand together and that no one infinity can swallow up and nullify another. If God's wrath be infinite, so also is His love, as is undeniably demonstrated in the history of the Cross. If any persist in thinking otherwise—if they entertain the blasphemous that God is unrighteous who taketh vengeance—we cannot meet the imputation better than by the repetition of the solemn declaration—"As I live, saith the Lord, I have no pleasure in the death of the wicked that he dieth." Whatever may be our imperfect, not to say impious, imaginations on the subject, it is evident that the punishment of the impenitent however protracted it may be, can in nowise



affect the justice, love, or mercy of Him whose mercy "reacheth unto the heavens," and who declares on oath that he has no pleasure in it.

But the tree is known by its fruits, it is said, and to what purpose is it to say, that God is love, if his actions fail to demonstrate the fact. Can he be truly said to have no pleasure in it if he be Almighty, and yet permits the wicked to perish everlastingly?

Is God then to be held accountable for all that He permits? Is He responsible in particular for that which exists in opposition to His will, *e.g.*, Is He chargeable with all the accumulated sorrows of this world and the countless ills to which human flesh is unhappily heir? He says He does not afflict willingly nor grieve the children of men? He might, as King Almighty, prevent it all by the simple utterance of a word, or by the exercise of his will; but the fact is he does not, and if the permission of the one be consistent with his infinite perfections, why might not the other also? Why should he be expected to pursue a course in relation to future punishment, which it is evident He does not pursue with reference to present woe?

But in addition to the sorrow and misery that is in the world there is the sin which is the fruitful source of it all. Is God then to be held accountable for the sin as well as the sorrow?

He says he hates sin, and is "of purer eyes than to behold iniquity," and yet he suffers the sin and exercises long forbearance towards it! We are not called upon now to explain this, we merely refer to it as an illustration, and say, that it affords a very practical illustration of the truth, that God can consistently permit what he does not approve, and that we cannot reasonably affirm, that endless punishment is impossible, unless we base our belief on some better ground than the love of God on the one hand, or his hatred of sin on the other.

But look at the subject in another light. Study it in relation to the angels which kept not their first estate. So far as we know there is no deliverance for them. They are described as being reserved in everlasting chains. Jude 6, and if God's love be not incompatible with the endless doom inflicted upon them, why should it be thought to be so, in relation to the punishment threatened against us? Universalists feel the force of this, and therefore they hold that sooner or later Satan himself will be associated with men in the salvation of the cross.

We cannot think so, first, because there is not the slightest evidence for it; on the contrary, the latest vision vouchsafed to us of the State of the Evil one, represents him as further removed than ever, from the happiness of the Blessed. It reveals him to us as receiving at length the ful-

ness of his righteous reward—as being cast into the fire prepared for him, and tormented therein day and night for ever ?

But this is not all—it is impossible that angels could participate in the salvation of the cross of Christ. The Scriptures teach us that a Mediator must possess the same nature with those for whom he mediates. But Christ took not on him the nature of angels. He took on him the seed of Abraham, for “in all things it behoved Him to be made like unto his brethren.” In accordance with this principle, angels are excluded. The benefits of the Saviour’s satisfaction are limited to the nature which he assumed, and as a necessary consequence any other sinful nature not so assumed by a Redeemer. must remain for ever without redemption.

Nor is this all. We can even see positive reason why infinite love should dictate the endless retribution of the impenitent and the vile. The love of God has exerted its utmost efforts for their restoration from evil, and without avail. It has uttered its voice in the streets and said, “How long, ye simple ones, will ye love simplicity, and the scorers delight in scorning, and fools hate knowledge. Turn you at my reproof, behold, I will pour out my Spirit upon you, I will make known my words unto you”—but all to no purpose. It has therefore resigned the task as hopeless, and turning away from the

guilty to the good, Infinite love itself says that henceforth all its regards must be directed to them. It must watch exclusively after their peace and purity, their happiness and safety, and to this end it is needful that the wicked shall be excluded. The unholy and unclean must abide in a place by themselves, rather I should say, they must share the place prepared for the devil and his angels.

Another objection is, that universal redemption implies universal salvation. But this is a fallacy. It supposes that redemption is a synonym for salvation, which is not the case. The saved are all redeemed; but the redeemed are not all saved. Redemption is salvation provided; salvation is redemption accepted.

It may be urged further that the argument proves too much—all admit that men undergo some penalties for sin. If, therefore, it is unjust that those who have been redeemed by Christ, as all have been, should suffer an endless punishment for sin, it is manifestly unjust that they should suffer at all. It is not possible that God should adopt for a moment, a principle of action which he could not righteously maintain for ever.

It is objected by Annihilationists that the terms "death" and "destruction" mean annihilation *e.g.*, Matt. x. 28, where it is written, "Fear him which is able to destroy both soul

and body in hell." It is said the meaning is, to annihilate both soul and body in hell. But this is not the case. The terms as used in Scripture imply continued existence. They are often used in appeal to man's fear of suffering—"Destroy this temple and in three days I will raise it up," yet, though destroyed, that temple was not annihilated. "In the day that thou eatest thou shalt surely die," yet Adam lived in death. "The world that then was, perished," (2 Pet. iii. 6), yet we are living on it to the present hour. And we read in Rev. ii. 11 that he that overcometh shall not be hurt of the second death. Hurt or injury would not be possible on the supposition of annihilation, the word "hurt" (*adikein*) means to inflict something that is felt, *e.g.*, Luke x. 19, "I will give you power . . . so that nothing shall by any means *hurt* you." From these instances we see how groundless is the theory. Many other proofs might be adduced, but let these suffice.

VI. I now proceed to criticize Archdeacon Farrar's exegetical notes.

Mark iii. 29, it is written: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." The Archdeacon accepts the rendering "eternal sin," but he cannot by this means weaken the testimony. Eternal sin involves Eternal punishment. The meaning is, "He hath

not forgiveness during the age, *i.e.*, the age allotted for forgiveness *viz.*, the present age (the article is emphatic), but is in danger of eternal sin (without the article.)

The excursus deals next with the terms *aion* and *aionios* (see page 37). But in connection with them the Archdeacon notices St. Augustine's argument, *viz.*, that eternal punishment must be endless, because eternal life is endless, the same Greek term *aionios* being applied to both—Mat. xxv., 49, and says, "this is no argument at all (mark the reason), because those who press it refuse to apply it analogously to such texts as: "As in Adam all die, even so in Christ shall all be made alive." I, however, am not among the number. There is no difficulty with me in applying it to this text in the fullest and most unrestricted sense. The universality is complete in both cases. The passage refers to the general Resurrection, not to Restoration.

The Archdeacon adds, "our sure and certain hope of everlasting happiness rests on no such miserable foundation as the disputed meaning of a Greek adjective." This is true of everlasting happiness and no less true of everlasting punishment, but I should hesitate to apply the terms "miserable foundation" to any word used by God the Holy Ghost.

On the word "kolasis" (see page 39). The Archdeacon next says, "Unless my whole nature were

utterly changed, I can imagine no immortality which would not be abhorrent to me, if it were accompanied with the knowledge, that millions and millions of poor suffering wretches, some of whom on earth I had known and loved, were writhing in agony without end and without hope." To which we reply, after premising that the writhing in agony need not be understood in a material sense, this argues a very wide divergence between God's thoughts and yours on the subject. But even if such divergence of view as to the deserts of incorrigible sinners, be compatible with vital faith in God through Christ, as I believe it is, it cannot be denied that it gives evidence of a weak and imperfect faith which needs careful cultivation, before it reaches that perfection which enables us to say, "Righteous and true are thy judgments thou king of saints," or to express ourselves in the words "It is the Lord, let him do what seemeth him good"—1 Sam. iii., 18.

But why it may be asked should such a condition be more abhorrent to the Archdeacon with reference to the next world than a similar condition with reference to this? How many are sufferers here both in body and soul to the end of their days? And why should they not be there? Or even if the contemplation of a life of suffering be abhorrent to his mind, does this destroy its reality? Does this abhorrence of it

wipe out its existence, and prove it to be the groundless creation of a vivid imagination? I trow not, and if not, then we hold that it will be of equally little avail to weaken the force of evidence for the reality of that which is to come, to quench the fires of Gehenna, and persuade men that it is but the airy phantom of a dream.

The next point to be noted is "If the doctrine of endless torment be true, it is incredible that there should be no trace of it in the entire Old Testament."

It seems scarcely credible that the Archdeacon should make such a statement as this which denies that there is any reference to the subject in the first covenant of works or in the judicial sentence, "Thou shall surely die," or in the Psalms, the Proverbs or the Prophets. But as already shown, there is such reference. The idea underlies the whole of the Old Testament Economy. Of this death, the visible death of the body is the visible sign and seal, and that the patriarchs so understood it, is implied in the emphatic repetition of the significant declaration "and he died."

But strange to say the Archdeacon objects to Gen. iii. 15, as supporting the orthodox view. He asks "how can this be, if Satan triumphs by gaining millions to be his slaves"? The answer is God reveals the fact, and if it be not understood, Faith does not press the question, how. But to



most minds there is no difficulty as to the "how" of the matter, if they accept an illustration from human victories. The greater the number of captives, the greater the proof of the victory. Satan is not to be regarded as a rival conqueror to the Saviour, but as being himself subjected with his captives to the irresistible will of the Son of Man. Victory does not imply the loyalty of the conquered, nor does the captivity of the conquered reflect upon the reality of the victor's conquest.

The Archdeacon cites Gen. xii. 3, which says, "In thee shall all the families of the earth be blessed." Yes, blessed; but not necessarily saved. Moreover it is written "families" or "nations" (Gen. xviii. 18), not all the individuals of each family or nation.

He refers also to Psalm ciii. 9—"He will not always be chiding, neither keepeth he his anger for ever. He retaineth not his anger for ever, because he delighteth in mercy." This is the language of the believer who accepts and rejoices in God's method of putting away sin through Christ. "He hath not dealt with us after our sins," and "as far as the east is from the west, so far hath he put away our iniquity." This therefore, has no reference to the future. It is not (as the context proves) an absolute, but a relative truth. While we may affirm of God's own people that he is not angry with them for ever,

because they have complied with his will, we may affirm also of the wicked that he is angry with them every day.

Psalm cxxxix. 8. "If I make my bed in hell thou art there," yes, he is there to condemn. It does not say that he is there to save.

Isaiah lvii. 16.—"I will not contend for ever, neither will I be always wroth, for the Spirit should fail before me and the souls which I have made." The Archdeacon applies this to the state of the wicked hereafter, not only without ground, but in direct opposition to the context. It is expressly said of the "humble and contrite ones" and contrasts their state with that of the wicked. It concludes with the words "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked"!!

Isaiah xlix. 9.—"That thou mayest say to the prisoners, 'Go forth'; to them that are in darkness show yourselves." Here again the context points out the misapplication. This is a prophecy of the release of spiritual prisoners during the present Gospel dispensation. It is similar to the passage quoted by the Saviour in the synagogue in Galilee, of which he said: "This day is this Scripture fulfilled in your ears." There is not the shadow of a proof to show that it refers to post Gospel times during which the door of deliverance will be shut.

Hosea vi. 1.—“Come and let us return unto the Lord, for He hath torn, and he will heal us. He hath smitten and he will bind us up.” The present is the day of healing. The Archdeacon must show that the passage applies to a future state. He must show also that in that future state sinners will be ready to say “Come and let us return unto the Lord.” This is a necessary condition of being healed in any state.

Hosea xiv. 4.—“I will heal their backsliding, I will love them freely.” Yes, if they return; but the incorrigibly wicked will have no desire to return.

John i. 29.—“The Lamb which taketh away the sin of the world.” He has taken it away; but redemption does not imply salvation here, much less hereafter. Taking away the sin of the world is not obliterating it from the universe.

John iii. 17.—“God sent not his Son into the world to condemn the world, but that the world through him might be saved.” Certainly; because the world was already condemned—As certainly he came that the world might be saved—but what if the world would not be saved? “I would,” said the Son of Man to Jerusalem, “but ye would not; therefore, your house is left unto you desolate.”

John iii. 35.—“The Father loveth the Son, and hath put all things into his hand.” Yes; but it does not follow that all the things given

into his hand—*e.g.*, Jerusalem, would be saved from destruction.

1 John iv. 14.—“The Father sent the Son to be the Saviour of the world.” The Archdeacon translates it the Saviour of the universe, but the word is “Kosmos,” and therefore means the world—not the universe.

John xii. 32.—“I, if I be lifted up, will draw all men unto me.” Yes; but not necessarily with saving effect. All men are undoubtedly drawn nearer to God and Christ, by the satisfaction made upon the cross. The guilt and demerit of sin are removed, and the door of salvation is now open, but it does not follow that all will therefore enter in. Or the meaning may be “I will draw all nations unto me (Gen. xviii. 18) as opposed to the single nation of the Jews.” In either case it does not imply universal salvation.

Luke xii. 48.—“He shall be beaten with few stripes.” Yes; but he shall be beaten, and there is nothing to prove that “few in number” means “short in duration.”

1 John ii. 2.—“A propitiation for our sins, and not for ours only, but also for the sins of the whole world.” Yes, a propitiation for them, but not necessarily a forgiveness of them.

Acts iii. 21.—“The restitution of all things.” Yes; the new heavens and the new earth (Rev. xxi. 1). To refer it to the restitution of all men

would be to make God contradict himself, and we may not expound one part of Scripture so that it shall be repugnant to the other.

Eph. i. 10.—“That he might gather together in one all things in Christ, which are in heaven and which are in earth. This is limited by the expressions “in Christ,” “in Heaven” and “in Earth.” There is nothing to show that the gathering will extend to things in Hell.

Phil. ii. 10, 11.—“That at the name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth.” This *does* refer to things under the earth; but it is under the earth they bow, and not in heaven.

Col. i. 19, 20.—“By him to reconcile all things to himself, whether they be things in earth or things in heaven.” Yes; but you cannot extend the reconciliation to things in Hell.

Rom. viii. 19–24.—“The earnest expectation of the creature waiteth for the manifestation of of the sons of God.” Yes; but it says nothing of the manifestation of those who are not the sons of God.

Rom. v. 18.—“The free gift came upon all men unto justification of life.” Yes; but the “all” is limited in this verse by the context. This is quite common in Scripture, *e.g.*, “all men came unto him,” “all the world should be taxed,” “all Judea and all Jerusalem,” these must

from the nature of each case be limited. Such limitation is always implied when other Scriptures referring to the same subject require it, *e.g.*,—It is everywhere taught that faith is necessary to justification. “When, therefore, it is said that ‘all are justified,’ the meaning must be “all believers,” because it is written, ‘By him all that believe are justified.’” So here, “all” cannot be taken in an absolute sense. The man Christ Jesus, at least, must be excepted, and therefore in the light of the context, the meaning is, all connected with Christ, are they upon whom the gift came.

Rom. xi. 32.—“God hath concluded all in unbelief that he might have mercy upon all.” But what if they would not accept the mercy?

Rom. xiv. 9.—“That he might be the Lord both of the dead and the living.” Therefore the dead must continue that he may be Lord of the dead.

1 Cor. xv. 22.—“As in Adam all die, so in Christ shall all be made alive.” Universal death is the result of Adam’s conduct. So the general resurrection is the result of the Saviour’s action, but the general resurrection does not imply universal salvation.

1 Cor. xv. 25.—“He must reign till he hath put all things under his feet.” Yes; but under his feet, is not, exalted to heaven.

1 Cor. xv. 26.—“The last enemy that shall be

destroyed is death." Yes, but destruction is not extinction (see page 51.) The word rendered destroyed means, "rendered powerless to harm."

1 Cor. xv. 28.—"That God may be all in all." Yes, when the Devil, and Death and Hades are cast out, and cast into the lake of fire. (Rev. xx. 11-14.)

1 Tim. ii. 4.—"Who willeth all men to be saved. Yes; but he does not obtain all that he wills, as the cross of Calvary proves. Matt. xxvi. 39,

1 Tim. iv. 10.—"God, who is the Saviour of all men, specially of those that believe." Words which draw a clear distinction between the manner in which he is the Saviour of those who believe and those who do not believe. In him salvation is possible to those who do not believe, during the present season only, but salvation is actual to those who believe."

1 Tim. ii. 6.—"A ransom for all." Yes, but not accepted by all.

Titus ii. 11-12.—"The grace of God is saving to all men." The passage may also be translated "The grace of God hath appeared to all men, bringing salvation." But accepting the ordinary translation, it is true in a possible, not in an actual, sense—simply because it would make God contradict himself.

Heb. ii. 14.—"That he might destroy him that had the power of death, that is, the devil."

Destroy means to bring to nought, to render powerless—it does not imply extinction.

Heb. ii. 8.—“Thou hast put all things in subjection under his feet.” Yes; but universal subjection does not imply universal salvation.

Heb. ii. 9.—“That he should taste death for every man.” Universal redemption is taught here, not universal salvation.

Rev. v. 13.—“Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them I heard saying, “Blessing, and honour, and glory, and power, etc.” Yes; but as before, this does not extend to things in hell.

Rev. xxi. 4-5.—“God shall wipe away all tears from their eyes.” Yes; but it is from *their* eyes, viz., the eyes of the saved; “and there shall be no more death among them; neither any more pain.” Nothing here referring to those in hell.

Rev. xxii. 3.—“And there shall be no more curse”—among his servants, as the context shows.

Rev. xx. 14.—“And death and hell were cast into the lake of fire.” Yes; cast out of the earth, but not therefore extinguished.

Here the texts end. They teach universal redemption, but give no countenance to universal salvation. The Archdeacon, however, asks again whether the predicted triumph of



Christ, and the universality of his kingdom are consistent with the popular doctrine that only the few are to be saved, and we answer, they must be, provided the popular doctrine is based on Christ's own words. For proof that it is so based, it is only needful to quote again Luke xiii. 24, where it is written, that our Lord testified, saying, "Many, I say unto you, will seek to enter in and shall not be able."

But we answer again, the question is not whether few or many shall be saved, but whether there are any at all who shall not be saved. The orthodox position would be established, if it could be proved that no more than one only had made himself an heir of everlasting destruction, and that there is one, at least, who shall reach this unenviable destination seems clear from what is said of the "Son of perdition."

Even the Archdeacon himself seems unwillingly to admit that there are some who are in this unhappy condition. He frankly says that he is unable to adopt the Universalist view because, he says, there are one or two passages which seem to make it unwise to speak dogmatically on a matter which God has not clearly revealed. He does not tell us what these passages are—a course which is hardly consistent with fairness, since he has given such publicity to texts on the other side. But I wish to observe

that by this admission, he manifestly gives up the whole question. He acknowledges his position to be unproved, as the very title of his book indicates. Here then is a strong confirmation of the orthodox view. If Archdeacon Farrar confesses his inability to disprove it, there must be strong reasons for believing it to be true. We recognize them in what Christ says: "They shall not see life"; "They shall not be able to enter in."

On these two statements alone, I am willing to lean the whole controversy. "Hath he said, and shall he not do it. Hath he spoken, and shall he not bring it to pass." Men may now, as of old, prefer to listen to the voice of the charmer who, with a plausible duplicity and devilish malignity, endeavours, through means of some weak, but otherwise worthy agent, to persuade them that the words of the living God, the great Creator "Thou shalt surely die" bear a meaning the very opposite of that which they were intended signify. But as surely as they allow themselves to be influenced by that deceptive voice, so surely shall they taste the bitterness of their choice, as our first parents did; and unless they lay hold by faith on that eternal life, which is so graciously offered to them and all mankind in Christ, "without doubt, they shall perish everlastingly."